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WEEK BY WEEK

The Prospects Before Us

It is well to remember that ten years ago the two most powerful men in Europe were telling the world, with some show of substance, that democracy was dead or dying. Their analyses seemed to be triumphantly confirmed only seven years ago when the totalitarian powers held Europe in their grip, and the democracies, apparently, had gone down in shame and disintegration before them. Today, Hitler and Mussolini are dead; one by suicide, the other killed with every mark of hate by his own countrymen. If ever a country has known disintegration it is Germany; and Italy has survived by becoming a democratic republic.

Throughout the length and breadth of Europe there has been, and still is, unparalleled misery and suffering. This condition contains every incitement to revolt. The vast majority of people would, on the surface, seem to have everything to gain by revolt and nothing to lose—for they have nothing already. War, too, by breaking down established custom, leaves behind it a hysteria about new things; they are desired not only for their own sake, but for some kind of compensation for sufferings already borne. The conditions of upheaval have been set in Europe. Yet two years or more after the late war, and after considerable strife and social misery, the democracies of the West stand firm as democracies. Totalitarianism has only been successful where real political democracy, in the form of freedom of speech and political institutions, has been unknown.

The past two years in Europe have witnessed a triumph of the human spirit that should provide certainty for the future. The culture of the West has stood up to every onslaught made upon it. If democracy is to be tested over the past fifteen years or so, it has proved stronger than every force of tyranny directed against it.

The Spirit of Liberty

This can be demonstrated by a recent event, none the less important because in this general theme it could be contrasted with bigger events. If ever a democracy, to an outsider, seems to be in a parlous condition, it is the French. Recently, in the Communist-organised strikes, an attack was made upon it. The French worker, no doubt, could provide himself with many material reasons for striking; the Communists wished to provide him with political reasons also. These reasons in their Communist shape, in spite of considerable temptation, were rejected. The defeat of the French strikes—if there were a defeat—demonstrated that the free European working man will not strike consciously for totalitarianism. Against the background of more dramatic events this might seem to be a small matter, but it is a matter of profound significance. Why has democracy survived against every attack made upon it during this troubled era? It would be difficult to give material reasons, although these, no doubt, could eventually be provided; but the primary reason has been found in the intangible, unbroken spirit of man that has known liberty, and almost blindly will fight in the last depths to preserve it.

Prehistoric Thinking

It is not the democracies that are thinking in terms of the past today; it is the totalitarian countries. Why did the London conference break down? Primarily upon the thinking of Mr. Molotov. The thinking is logical enough, but it belongs to an age that, compared with the potentialities of the present, may be called prehistory. Russia, as a result of the last war, has taken territory from Germany. She persuaded Poland to do so also, thus ensuring that Poland in fear of Germany would always be attached to her. Because of her annexations the European frontier of Russia is more politically vulnerable than ever it was before. Russia must try to secure herself against a rising Germany. Upon her level of thinking there is only one way to do this; that is, to ensure a Communist Germany. Therefore, before any general conference is called, Russia desires that she shall make certain that Germany in spirit belongs to her. This, upon this level of thinking, is her only defence. It is appalling in its mistaken judgment. Nations in the modern world can only exist together, and consequently exist at all, upon a basis of assent. The whole striving of the international spirit has been towards this. There can be no force in the modern world, as between nations, that does not end in the force of the atom bomb and its consequences. For a great country like Russia to make her security depend upon a subservient Germany is to put her thinking back into a period of pre-atomic history.

No Fear or Antagonism

It is wise for the democracies to recognise this, and not be frightened at it, least of all be driven into similar tactics. It demonstrates a profound weakness in the "monolithic state". Russian Communism is little but a rationalisation based upon the Russian experience of the autocratic state. It has known no other. All the elaborate theory that tries to explain historic events, all the morality that tries to see in "capitalism" evil, and in "communism" good, is wrapped up in an experience that says the only possible mode of government is a despotic one from the centre.

Where this form of government crashes in upon the freedom of the human spirit there it will be denied. When the mind of a Copernicus can deny the whole weight of established religion and science, deny age-long belief, and in loneliness establish its own truths: when such a mind, from one frail body and one insignificant speck of this earth, can read for itself the majestic laws of far distant universes, then it is unlikely that the men who have the petty capacity to make themselves dictators can ever control it. Millions of people do not cry "Yes" together to a lie; they may seem to do so, but somewhere, in some minds, the power of freedom is at work.

The Western democracies can create their own free world, and without fear and antagonism wait. If freedom is true for them, it is true for all men everywhere, and the time may come, more rapidly than can at present be appreciated, when freedom shall be joined across the frontiers of the earth.

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A NEW YEAR will soon be breaking. It is time to put away the pessimism that has afflicted men during the past two years. Man has it within his power, spiritual and material, to grasp the future and mould it into the virtues of peace and friendship. It is time for him to stop telling himself that it cannot be done, and instead, turn to with all his creative gifts, to work upon what lies to hand.

THE IDEA OF A CHURCH

By F. H. Amphlett Micklewright, M.A.

It is not without significance that some Unitarians are turning their thoughts back to the conception of the Church, and are seeking for an approach to the idea of the church-group, which may inspire them with a new and living sense of religious fellowship. Their quest is vital to the relationship of religion to social life. Christianity has never been in itself a religion of individualism, but has depended upon a real sense of the worshipping group as the dynamic of religious experience.

Some thirty years ago, in the heyday of the "New Theology" campaign, it was weakness concerning the doctrine of the Church which vitiated the life of the movement. At a somewhat later stage, the Rev. R. J. Campbell confessed that this deficiency was a foremost cause in leading him to withdraw from it altogether. Liberal Christianity had become too greatly the theological reflection of social individualism, and, as a result, had lost its roots. Dr. John Hunter made a valuable contribution in his essay, *The Coming Church*, where he pleaded that the day of credal unity was over, and that a Church should arise which should be "simply Christian". In *A Free Catholic Church*, another contemporary contribution of high value was made by the Rev. J. M. Lloyd Thomas. Mr. Lloyd Thomas, to a greater degree than did Dr. Hunter, realised that far-reaching theological implications were involved, and that, just as classic Catholicism was founded in the Church-idea, so, too, must be its liberal exponents. On one side of its work, the former Free Catholic movement did useful work by calling attention to the need for religious liberals to recapture a doctrine of the Church.

Unfortunately, no such doctrine has arisen to fill the gap during the intervening period. In 1935, speaking at the Modern Churchmen's Conference, Dr. W. R. Matthews renewed the plea. But, as a result of the liberal failure, the gap has been filled by a reassertion of past ecclesiastical orthodoxies or by the apocalyptic faith of the Barthian. At the present time, it becomes a matter of urgent necessity for the religious liberal to explore the subject. Christian civilisation is widely challenged throughout Europe, and its future victory is not assured. Social thinking has replaced the stern individualism of the era before the first world war. If the religious liberal is to present his faith in language which can be understood by the contemporary world, and is to be effective in presenting the values which he serves to this world, he needs a Church-conception within which these values can be embodied and set forth.

From historic Christendom, the present-day liberal has inherited the idea of the Church as a worshipping group. In the eyes of St. Augustine, it was the temporal embodiment of the eternal city of God, and lived its life *sub specie æternitatis*. The Augustinian conception is of high value as it lacks the dubious link between Church and State later developed. Nor is it over-narrow, for, from various elements in Christian antiquity, it had gleaned the conception of "Christians before Christ". Work such as that of Canon Streeter in *The Primitive Church* illustrates the gradual growth of ecclesiastical order, and serves as a valuable reminder that the ritual and ministry, with the limitations which they imply, are secondary to the wider idea of the relationship between the temporal and the eternal reflected in the Church at worship.

The theological questings of the Reformation period necessitated a new theology of the Church. It came to be regarded no longer as a training ground, but as a group of the elect, within which all men stood free and equal before God. Whatever may be the practical disadvantages of the Calvinistic doctrine of "the Gathered Church", it proved to be the nursing-mother of democratic institutions. The problems of the time led Baxter and the Presbyterians into a relative tolerance and sense of liberty. For the Reformers, priesthood was the prerogative of all believers, and their Church was therefore intensely anti-sacerdotal.

The liberal of today has inherited these conceptions. Ideas drawn from the Christian fathers will enable him to appreciate the thought of the Church as a training of the spirit of man in the worship of God, interpreting this phrase in the widest sense. At the same time, from the developments of the liberty which lies at the heart of Protestant ideas of religious equality, he will have learned the fallacy inherent in making any form of credalism into the test of Church communion. Experience has shown that, where doctrinal tests are imposed, whether for ministry or as a condition of church membership, they will only serve to create further divisions.

A Church which would serve the needs of the present world must be one which has learned that the majority of the old theological landmarks of the past are "in solution" today. They once witnessed to perfectly valid spiritual discoveries and impulses; the impulses remain, but fresh crystallisation is a pressing necessity. The only practical background is one which recognises a common unity in spiritual questing, and, at the same time, recognises the vast differences of religious experience and temper which exist side by side. A Church which is really liberal must have room for the widest and most diverse approaches, for that of the high ritualist side by side with that of the Quaker and the person who finds symbolism a hindrance rather than a help. "The unity of the Spirit in the bond of peace" is possibly the only valid basis of ecclesiastical organisation in an age when the former things are in rapid process of passing away, and certainly no longer secure general and undisputed assent.

Unitarianism is in a specially favoured position to make its own contribution. Unitarians have inherited the tradition of religious freedom springing forth from the background of Richard Baxter and of the English Presbyterians. They have the approaches to an ecclesiastical organisation without the limitations of creeds or "standards" which have become outgrown. In their sense of unity as essentially spiritual, the roots of a liberal church idea might well be found.

At the same time, it would be more than a pity if there was any effort to found a "Unitarian Church". The name implies a limitation of both outlook and tradition. The religious liberal has inherited a tradition of greater extent and of deeper implication than merely a non-Trinitarianism. It is the sense of inclusion and of an opening of the Church doors to all who wish to be included within its fold. At the same time, he is faced with a world where the common collapse of the religious civilisation of the immediate past is bringing men of religion closer into a common search. It is for the heir to the liberal tradition to contribute the fullness of its spiritual liberality to the present chaos that it may prove a rallying ground for men of goodwill who, however much their formal doctrines may differ in expression, are united in a common spiritual impulse and search, possessed by a sense of being part of an eternal process, and who yet seek the communal life of the common group or fellowship which is the church. It may well be that the working out of this idea into practical form is the next important stage in liberal theology.

FIVE POINTS OF AMERICAN UNITARIANISM

The President of the American Unitarian Association, Dr. Frederick May Eliot, outlined the following five points in a concluding sermon at the General Conference of the Association in Washington in October. They are five points upon which the Americans intend to act.

They are quoted from the November issue of *The Christian Register*.

"1. We propose to take the lead in creating a new federation of religious liberals on this American continent, from Hudson's Bay to the Canal Zone, which might be called 'The United Liberal Church of America'.

"There are today three major bodies of organised religion in America—the Roman Catholic Church, the Federal Council of the Churches of Christ (with its somewhat different counterparts in the Dominion of Canada) and the less unified body of adherents of the Jewish faith which is most effective in terms of world service.

"To these should be added a fourth—the United Liberal Church, as sharply set off from what Dr. Stanley Jones calls the 'United Church of Christ', with its standard of admission the 'Petrine Confession', as that church is from Roman Catholicism. . . .

"2. We propose to take a leading part in creating a world-wide federation of religious liberals, centring in the existing International Association (the I.A.R.F.) but extending much wider and greatly strengthening its organisational effectiveness.

"Such a federation must be frankly and vigorously 'more than Christian'. It must acknowledge that all forms of high

religion are brothers, working together with mutual regard untainted by any thought of spiritual superiority; recognising that the basic faith of all is identical in essentials, and rejoicing in the added richness that comes through variety in non-essentials.

"Pluralistic in its appreciation of the values of diverse cultural patterns, it will nevertheless be single-minded in its concern for human welfare.

"3. We propose to give united and sacrificial support to a world-wide programme of humanitarian service, without regard to race, nationality, politics, colour, or creed, on the basis of the magnificent record of the Unitarian Service Committee, and in full co-operation with all other agencies that share our humanitarian purposes.

"At the moment, this means again mobilising the full strength of our people in support of the campaign for food-conservation for the sake of the world's hunger—doing our duty as citizens of free countries and, over and above that duty, making further sacrifices to meet the tragic needs of our fellow-Unitarians abroad.

"Simultaneously we must greatly increase our support of the full programme of the Unitarian Service Committee, especially its child-care projects, its medical missions and its continuing work for Spanish and other refugees.

"The flaming chalice is our symbol and pride. We do not propose to limit the area of its beneficent influence by our pettiness or niggardliness or Laodicæan indifference.

"4. We propose to mobilise the full energy and resources of religious liberalism for the defence and extension of the democratic way of life, in a world where the forces of tyranny are exploiting the present discouragement of many people with the indifference and timidity of the democratic nations, in order to enslave the minds, bodies and souls of men.

"We must insist, with far greater urgency and persuasiveness than ever before, that religion is the basis of democracy, and that only liberal religion can provide the inspiration and reinforcement that will keep believers in democracy always alert to the dangers that threaten the values of individual personality which are the essence of both democracy and religion. This means that we must expend far more thought and courage than ever before upon the formulation of wise methods of applying our religion to the social problems of our time. There must be no compromise with any philosophy—either fascist or communistic—that denies these individual values, nor with the sincere idealists who allow themselves to be misled into following authoritarian principles or methods on the specious claim that they will 'get results quicker'. There must be no traffic with those who would deny or destroy freedom, even in the name of faith or brotherhood.

"5. We propose to renew, with humble but resolute hearts, the spiritual dynamic of our free faith, knowing that freedom without consecration is only another form of slavery, and that reverence for that which deserves reverence, both in our heritage from the past and in our experience of the present, is a duty that can be neglected only at the peril of our souls and at the price of any long-term usefulness.

"Under the prolonged stress of recent years, the faith of many liberals has proved brittle and the loyalty of many has grown cold. There has been serious weakening of their will-power, and their nerve has faltered at critical moments. They have been incapable of making up their minds when the failure to decide was as fatal as making the wrong decision.

"The cure is a new birth among liberals of the power of the spirit, which will not come about by accident or by grace, but as the fruit of a fresh determination to give priority in personal and corporate living to the abiding realities of spiritual energy and the quiet confidence of deep-rooted faith.

Esperanto Union for Liberal Religion.—A Service in Esperanto was arranged by the Union in the Stratford Unitarian Church on Sunday afternoon, December 7. The gathering, from various Esperantist centres, was very encouraging. Mr. W. Reeve, who preached on "The Value of the Individual", and Mr. F. Lewis, who conducted the Service, are both of the London Unitarian Lay Preachers' Union. Selections from "Hymns of Worship", translated by Mr. E. Osmotherly and played by Miss E. Varndell, were sung with fervour by the congregation. Greetings from the President, Rev. Delta Evans, were read. After the Service, the majority of those who attended enjoyed further fellowship at the arranged tea. It is hoped that such Esperanto services, based on liberal religious ideals, will be held at regular intervals.

THE NATIVITY IN THE APOCRYPHAL GOSPELS

By J. K. Montgomery

THE ACCOUNTS of the Nativity given in the Apocryphal Gospels differ widely from the account given by St. Luke. Translations or summaries of these Gospels are contained in *The Apocryphal New Testament*, by Dr. M. R. James.

The earliest of the Apocryphal Gospels of which more has come down to us than mere fragments is the Book of James (otherwise known as the Protevangelium), which is certainly as old as the second century A.D. It describes how Joseph set out to Bethlehem with Mary and *with his sons*, implying that Jesus' brothers were Joseph's sons by a former wife. The account proceeds: "And he saddled the she-ass, and set her upon it, and his son led it and Joseph followed after. And they drew near (unto Bethlehem) within three miles: and Joseph turned himself about and saw her of a sad countenance. . . . And again Joseph turned himself about and saw her laughing, and said unto her: Mary, what aileth thee that I see thy face at one time laughing and at another time sad? And Mary said unto Joseph: It is because I behold two peoples with mine eyes, the one weeping and lamenting and the other rejoicing and exulting."

Presumably, the two peoples are intended to be taken as the Jews and the Gentiles. The story is repeated in the Gospel of Pseudo-Matthew, the earlier part of which seems to be based on the Book of James.

According to the Book of James, the birth of Jesus took place in a cave, not at an inn. "And he [Joseph] found a cave there and brought her into it and set his sons by her: and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem."

A striking passage follows, which may possibly be an interpolation, as Joseph here appears as the narrator: "Now I Joseph was walking, and I walked not. And I looked up to the air and saw the air in amazement. And I looked up to the pole of the heaven and saw it standing still, and the fowls of the heaven without motion. And I looked upon the earth and saw a dish set and workmen lying by it, and their hands were in the dish; and they that were chewing chewed not, and they that were lifting the food lifted it not, and they that put it to their mouth put it not thereto, but the faces of all of them were looking upward. And behold there were sheep being driven, and they went not forward, but stood still; and the shepherd lifted his hand to smite them with his staff, and his hand remained up. And I looked upon the stream of the river and saw the mouths of the kids upon the water and they drank not. And of a sudden all things moved onward in their course."

Joseph finds a midwife, who accompanies him to the cave, where a great light appeared "so that our eyes could not endure it", and Jesus was born. There follows a story of a woman named Salome, who refused to believe in the virgin birth; her hand withered, but was healed by taking up the child.

In the Gospel of Pseudo-Matthew it is an angel who makes Mary dismount and enter a dark cave which began to shine, and Salome's hand is healed by touching the swaddling cloth. An Arabic Gospel of the Infancy follows the Book of James in making the birth of Jesus take place in a cave, and also tells the story of Salome's unbelief. In a later Armenian Gospel of the Infancy the silence of creation is related, but Joseph in his search for a midwife meets first Eve, who comes to see the promise of redemption fulfilled. Salome's unbelief and cure are described.

The shepherds' vision is not related in the Book of James, but is found in the Gospel of Pseudo-Matthew and in both the Arabic and the Armenian Gospel of the Infancy.

The Book of James tells the story of the visit of the Magi much as it is told in the Gospel of Luke. It also tells how Herod "sent murderers, saying unto them: Slay the children from two years old and under", and adds: "And when Mary heard that the children were being slain, she was afraid, and took the young child and wrapped him in swaddling clothes and laid him in an ox-manger."

In the Gospel of Pseudo-Matthew it is stated that on the third day Mary left the cave and went to a stable and put the child in the manger, and the ox and ass adored him,

fulfilling the prophecies of Isaiah and Habakkuk. They stayed in the stable three days and on the sixth day went to Bethlehem. In this Gospel the visit of the Magi is placed after the second year; evidently the compiler felt it necessary to explain why Herod had ordered the slaughter of children two years old.

The episode of the Magi is related in the Arabic Gospel of the Infancy, and, in a greatly elaborated form, in the Armenian Gospel of the Infancy.

The Gospel of Thomas, which is a collection of anecdotes about the childhood of Jesus, contains no account of the Nativity.

A LUNCHEON IN HONOUR OF DR. L. P. JACKS

On Friday, December 12th, a distinguished company gathered at Randolph Hotel, Oxford, for a luncheon given by the Hibbert Trustees in honour of Dr. L. P. Jacks on his retirement at the age of 87 from the Editorship of the *Hibbert Journal*. The gathering was presided over by Mr. R. M. Montgomery, K.C., Chairman of the Trustees, and he was supported by Dr. Gilbert Murray, O.M., Lord Lindsay of Birker, Sir Stanley Unwin, Prof. C. C. J. Webb, Mr. E. P. Beale, Sir Philip Colfox, Lt.-Col. C. F. T. Blyth, and Dr. G. S. Spinks. An Address, inscribed on vellum roll, signed by the 18 trustees and 102 others representing scholarship, literature, education and journalism, was presented to Dr. Jacks by Mr. Montgomery, on behalf of the Trustees, and Dr. Gilbert Murray on behalf of the other signatories, in speeches of admiration and affection. Dr. Jacks, greeted with loud applause, and the singing of "For he's a jolly good fellow", responded in a speech which was a happy combination of humour, wisdom and hope. He paid tribute to the many who had so greatly contributed to the success of the *Journal* in the 45 years of his editorship and its existence, especially mentioning Prof. G. Dawes Hicks, Mr. H. P. Greg, and the present publishers, and concluded by expressing his happiness in passing on the difficult task to Dr. Spinks, whose qualifications inspired him with hope and confidence.

The guests, apart from the Trustees, numbered 27, and included men and women of distinction in philosophy, theology and religion; and there were 26 apologies for inability to accept the invitation to be present to do honour to Dr. Jacks.

One of the guests sends us his recollections of what was said. After Dr. Gilbert Murray had delivered his encomium, the Chairman of the Hibbert Trust proposed the health of the chief guest, which toast having been drunk, the company with singular spontaneity broke into musical honours—itself a mark of affection coming as it did from such a company. Then Dr. Jacks rose to reply. Upright and alert, he launched into the realm of eloquent reminiscence. He said the scroll just presented to him, inscribed with so many names, provided him with an excuse which he could not find for himself—an excuse for having lived so long. He confessed that his Editorship of the *Hibbert Journal* had been a venture which had been made possible only by the unfettered confidence he had received from the Trustees, by the loyalty of former colleagues and by the assistance of the publishers. Throughout his long Editorship he had tried to make a firm distinction between those who wrote about religion at first-hand, and those who wrote about it only by hearsay. He was *against* hearsay religion and hearsay philosophy. Men are always too ready to be deceived into confusing the *ersatz* with the genuine thing. To-day *ersatz* philosophies, religions and politics were masquerading under imposing names—most of them ending in *ism*. But all these *isms* would be found upon examination to be nothing but new names for old heresies, most of them deriving their existence from their old friend the Devil! He had been told that the *Hibbert Journal* was the finest open forum of its kind in the English-speaking world. It had tried to put the leading religious and philosophical issues before the public for 45 years. It had not only tried to educate the public, it had done something equally important, it had educated its Editor! The *Journal*, said Dr. Jacks, has taught me many things I might otherwise have never known. And now the time had come for him to part with the *Journal*, and in doing so he would be laying down something that had become an integral part of his own life. No man lays aside his life's work without a sense of something even deeper than regret, yet he laid down his task with confidence in the future of the *Journal* and in his successor, whose abilities he commended to the company with many a generous phrase.

And so he sat down amidst applause, "all men wondering" that so much pertinent wit and wisdom should have come from one whose life has moved far beyond the fourscore years. It was a great speech and a noble farewell.

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The Address presented to Dr. Jacks reads as follows:—

"Many of the signatories of this Address took part in the message of congratulation sent to you on your eightieth birthday. The two occasions are quite different. The earlier address was a general expression of the gratitude and admiration felt by thousands in this country and elsewhere for one who, by his whole life and teaching, had become to them a guide and friend; the present message is from the Hibbert Trustees and very many other grateful admirers, and is addressed to you as Editor of the *Hibbert Journal* from its foundation in 1902 in recognition of the great intellectual and religious service which you have rendered through that Journal to the English speaking world.

"In the profound social and spiritual crisis through which civilised man has been passing in these last generations, perhaps the most fundamental element has been the crisis in religion. The world of Christendom has been struggling to find a path between acquiescence in a traditional orthodoxy which to many had become incredible, and an insensitive rejection of almost all that the noblest minds of the past had held sacred. Men had become both more sceptical and more religious, and were conscious of a great unrest. You had not only the insight to understand this crisis and the faith to realise that the philosophical periodical founded by the Hibbert Trust for the free critical study of religious questions would meet with a wide public response, but also the literary and practical ability so to conduct that difficult undertaking as directly and effectively to meet the great challenge. You have pursued fearlessly a way of thought which, while never flinching from rational and scientific criticism, has never lost hold of the duty of reverence for that which deserves reverence and of awe in the presence of the ultimate mystery.

"Others have professed to meet the challenge by a new dogma or a stronger negation. You have faced the eternal problem not by proclaiming any definitive solution, but by a process of ever more searching inquiry, deeper understanding, and more vital sensitiveness.

"It is sad that the *Hibbert Journal* and its great Editor must part: but the Journal now knows its way and the Editor's well-earned rest will still be fruitful."

RELIGION AND PHILOSOPHY

By G. Randall Jones, B.D.

St. Paul, writing to the Colossians, sounds a note of warning: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit." But there are philosophies and philosophies. Some are vain deceits—"saying what everybody knows in language which nobody can understand." Others are otherwise.

I have just finished reading one of the others. It is an original and extremely well-written study of the bearing of philosophy on Christian Theism, by Dr. F. H. Cleobury. The substance of it was accepted by the University of London for the Doctorate of Philosophy, and it is now published by Hutchinsons at 15s. under the title: "God, Man and the Absolute".

For those who are prepared to go deeply into these difficult matters, his book is one of the best I know. He identifies himself with the liberal type of Christian thought, and establishes the main principles of Christian Theism on what seems to me to be firm foundations.

What sort of a God is God? Why does He permit suffering? What is the function of Reason in the search for Truth? What is Truth? What is Goodness? Is it reasonable to believe in Immortality? What is the relation between the Human and the Divine? . . . between the Finite and the Absolute? . . . between Appearance and Reality? These and many other questions of fundamental importance are discussed with deep sincerity, and answered in a way which seems to me thoroughly satisfying. The treatment is as simple and easily understandable as is consistent with an adequate and competent consideration of the themes discussed.

When I had closed the book, there flashed into my mind a remark made to me years ago by an old organist who was a firm believer in short sermons. I had preached what I regarded as a short sermon—twenty minutes—and the organist said: "You spoiled all the good you did in the first fifteen minutes by the last five minutes." Perhaps he was right. But I am quite sure that his remark must be turned topsy-turvy

before it can be applied to Dr. Cleobury's book. The book contains seven chapters, and all the good done in the first six chapters is taken up, intensified, and brought to a focus in the last chapter. The last chapter is a masterpiece; if it could be issued separately in pamphlet form, I feel sure it would command a very wide circulation.

A few quotations may give some idea of Dr. Cleobury's philosophy. "In the determination of the good man to work unselfishly for the good of mankind we see the Absolute at work, so to speak. In the lives of the best of men, and in a unique degree in the life and death of Jesus Christ, we see as it were the Absolute clothed in flesh, and we naturally drop the term 'Absolute' and speak of 'God'. . . Our justification for affirming the goodness of God is our reasoned conviction that in the human passion for abolishing suffering and bringing in a better human society, using no man merely as a means but recognising that he is an end in himself, we see the Divine 'Will' under the form of time."

I hate to close on a note of criticism, but I will rush in where angels might fear to tread. I have a question to ask, and it is this: when philosophers say they believe in "degrees of reality", just exactly what do they mean? Do they mean that some realities are more *real* than others? If so, it seems to me that they are talking nonsense. Or do they mean that some realities are more *significant* than others? If so, it seems to me that they are saying something so obviously true that it is hardly worth saying.

Using words in their plain and simple meanings, I submit that if a thing is real, it must be as real as any other reality—that "degrees" of reality are inconceivable. So, in my simple-minded way, and until someone shows me where I have gone wrong, I shall go on believing that a mosquito is as real as a Mahatma. But I am not such a fool as to suppose that, for India, and for the world, Gandhi has no more significance than a gnat.

THOSE OLD-FASHIONED SHOPS

By D. MacClure

It is a matter for regret that old-fashioned shops are now going the inevitable way of old-fashioned trades. A strong verbal attack was made on them at the annual meeting (the first one of its kind) of the Union of Shop, Distributive and Allied Workers. Delegates were informed that "the whole of our industry is weighed down and kept back by an unorganised mass of private-enterprise one-man shops, or shops with one assistant".

How many of us remember the little dairyman's shop round the corner? That, unfortunately, is now almost a memory, for little independent dairymen belong to a disappearing race of men, and their shops are vanishing with them. There was a brass churn, bright and shining in the middle of the window. It was supported on the one side by a coloured statuette of a negro boy carrying aloft a basket of eggs, and on the other, for no apparent reason, by a model of a stork. It was a shop where one bought milk, cream, eggs and butter—and, more rarely, packets of tea. It was so neat and clean and had such an air of delightful freshness that it was cooling and soothing to step into it from the busy street. It was almost invariably owned by a Welshman from the hills, who often pushed his own barrow round the nearby streets and collected the little oval metal cans which also are becoming just a memory.

The old-fashioned barber's shop exhibiting a pole is now very rare and one wonders why the modern barber has discarded his pole. Has he grown ashamed of that gaudy affair striped spirally in red, white and blue, the sign of an ancient and honourable trade? Other signs, too, have gone or are going. Where can one now find that old grocer's sign of the sugar-loaves? And show us, if you can, the pendant sheep of the hosier, the gilded giant hand of the glover, the fishing-rod and dangling dace of the fishing tackle shop. This last still holds its own in certain Scottish towns, but England has rejected it. Then where is our old friend, the stolid, snuffy Highlander with the brawn, copper-coloured legs, the dreadfully-patterned tartan of Heaven-alone-knows-what clan, the bit kilnie, Highland bonnet, or the military bearskin, who from many a tobacco shop used to offer the passer-by a pinch of snuff from his mull, or snuff-horn?

I remember many a quaint old shop in the City of London, and many an old-fashioned business that seemed sturdy enough to last a long time yet. But they are mostly gone now.

My father used to tell me of his childhood visits to a certain bun-shop in Lombard Street where they sold the most astonishingly good buns. Their "ha'p'ny busters" were ambrosial; their penny variety a revelation. The proprietor resembled an elderly cupid, and wore, beside a tight old-fashioned suit of clothes, a most benevolent aspect. He would sell you a halfpenny bun with courtesy, and watch you eating it with evident satisfaction—a satisfaction that almost made you forget he was one of a long line who had occupied those premises, was an Alderman of the ancient Corporation, and probably could have bought half Lombard Street out of his wealth had he cared to do so.

I for one am all in favour of retaining what few old-fashioned shops we have left. What a contrast they are to those lofty plate-glass windowed establishments towering five or six storeys high! What would the hooded "fathers of the city", some five or six hundred years ago have said to them? What would the sober citizens of Elizabeth's days—what would even our own grandfathers have said?

Very slowly indeed did the glazed shop window make its appearance, and with it the formal politeness of the old-fashioned shopkeeper began to die. There used to be a story current among the London 'prentices of the last century, of how a silversmith's apprentice charmed a charming young lady with a fortune of ten thousand pounds. She had been brought to his master's shop by her lover to buy the plate before their marriage, but found the apprentice so much more "a gentleman" than her fox-hunting admirer, that she broke off her engagement, and bestowed herself and her money on the fortunate young man!

This politeness, formal as it was, must have been pleasant. Since the old times were not go-ahead times, the buyer bought and the seller sold with due deliberation. There was time for the low bow, or the courtesy, and the quiet remark about the weather, and some opinions about the spring fashions too.

How well I remember that quaint, old-fashioned shop in Chester, nestling under the old church wall like a martin's nest. Some twelve feet wide it was—and maybe still is—with its little window of greenish glass, and its shining counter of painted deal, and the old man in his wig and shiny brown coat, and his wife in a clear-starched muslin cap bound round with blue ribbon—a quiet, old-world couple who welcomed you with a pleasant smile, and fetched a chair out of the parlour for you, though you might only have called for a stud or a necktie. How leisurely, after you were duly seated, would they put on their spectacles, and after some passing remark about the weather, at length ask you what they should have the pleasure of serving you with.

But such peaceful havens from mass-production and mass-distribution are fast disappearing. It is even a rare event these days to see a flower girl in the city streets. Why the march of time should overtake these picturesque creatures is baffling. Are young men no longer romantic enough to want to buy posies for their sweethearts? Or has modern mass-distribution made the price of flowers too prohibitive?

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A CHILDREN'S STORY
THE LULLABY OF MATTHIAS

By J. Harry Smith

STARS and songs—few things pleased Matthias, the shepherd, more than these. In his own opinion, he was not much of an astronomer; in the opinion of his friends he was little of a singer, when he lifted up his voice in song it was but a passable tune that was heard. Happily, for other people, Matthias seldom sang—with a fine consideration for other folk he had forced his musical ambitions to be instrumental, rather than vocal. By much practice he had come to pipe a pleasant tune. Having a well-developed sense of time (a thing much to be commended to the musically ambitious), Matthias chose to pipe his tune as he sat watching his flock in the field by night. He could not be persuaded to pipe a tune at home, not even by Naomi, whose skill in managing father was exploited by the whole family.

"My dear," he would say, "your father is one of those musicians described by Josiah, the choirmaster, as best fitted to play where applause is neither given nor expected."

Although the family often teased Matthias about his lullaby for lambs, in their hearts they treasured it as the happiest tune they knew, and when the gentle evening breeze carried the melody from the field, where Matthias piped a slumber-song to his sheep, to his home upon the hill, smiles gained radiance, tones were kindlier, and thought and talk kept company with happiness. As Uncle Lazarus once remarked to Mother Mary, "The lullaby which Matthias pipes is an overture to happy thoughts."

Even Aunt Martha, who in two senses, had no time for sitting at musical performances, agreed that the lullaby of Matthias had magical effects; it had once produced a party which gave great scope to her managing ability.

The magic happened in this way. As a rule, Mother Mary was busy getting young Peter and Nathaniel to bed when the lullaby of Matthias floated from the field to the home, but on this night the overture to happiness opened early. Matthias had mistaken a light on the hillside for a star—the one which it pleased him to call "the conductor's baton". Peter and Nathaniel were surprised to be hearing the lullaby from ground-floor seats—an experience which deepened their musical appreciation more than a little.

The lullaby of Matthias, overture to thoughts of happy things, always set Naomi awondering about a strange tale told by Simeon, the village grey-beard, whose pleasant tales drew children from their play—a tale of an angel host that sang above Bethlehem's plains when Jesus was born. This night, on which the lullaby floated early over the familiar fields, her wonder became of the talkative kind.

"Mother," she said, "is this tale of old Simeon's really true? Did the angels sing when Jesus came?"

"Well, child," answered Mary, "it is hard to say. Your grandfather said it was only Joseph's imagination. He always said that Joseph set the story agoing. Elkanah, a wise old man of our village, said the tale was probably true—it would be the music all fathers hear, but few tell about.

"But, Mother," persisted Naomi, "what do you think?"

"My dear," replied Mary, "sometimes I think it must be true, sometimes I smile at it as a pleasant bit of make-belief. Because his father was poor, Jesus was born where the cattle rest in stormy weather; one of the stone troughs made him a lovely cradle. That night the flock was in the fields. Perhaps, one of the shepherds came to get a little extra fodder for the sheep. He would be very surprised to find a little family there. Being a kindly man with children of his own, he took a look at the new baby and got talking with Joseph. When people are strangers the weather is the easiest thing to talk about. Joseph said it was a lovely night, and the old shepherd replied, 'Aye, master, one of the loveliest I have known; it's a night that makes men want to sing to keep in tune with Nature.' The shepherd's friendly talk pleased Joseph—and, I suppose, he always liked to think that that night the shepherds heard the music that he heard. Whether they did I do not know, but when I was a girl, just about your age, a Rabbi said to me, 'Lassie, remember, the world is always singing a song, and you'll hear it if you listen hard enough.' That is why I am not sure that old Simeon's tale is just make-belief."

"Mother," asked Naomi, "do people ever remember the Teacher's birthday, and make a party of it?"

"Well, people used to say that Jesus was too fond of parties, and that he went to the parties of the wrong people—that was when he was grown-up. I never heard tell of a party-giving when he was a boy—it was one of the things his people could not afford to give him."

"That's a pity," said Naomi, "Can we have one in his honour: we could ask people who knew him—Uncle Lazarus, the fisherman you named Peter after, Zachæus (even if we have to be told, once more, how to climb a tree), and, of course, Auntie Martha—she will be in her element managing us all."

"A party", answered Mary, "would be a pleasant change. "I'll see what Father says when he comes home."

"Leave it to Naomi," broke in Peter, "she will manage Dad all right."

"What day shall be party day?" asked Naomi.

"Now, that is the hardest question of all. I really don't know on what day Jesus was born—but any day will do, if we have our party with hearts that love as Jesus loved."

Maybe, the lullaby of Matthias—or something like it—was the overture to the happy thoughts that created Christmas parties.

THE INQUIRER

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NEWS REVIEW

Cefn-Coed.—The Hen-Dy-Cwrdd celebrated its Bicentenary by a series of meetings spread over the months of October and November. The celebrations actually began on September 27 with a pilgrimage to "Cwmglo"—an old Dissenting Meeting Place dating back to 1640—described by some historians as the Cradle of Nonconformity in Wales and out of which sprang the Unitarian Cause at Cefn-Coed in 1747 (the oldest Nonconformist Church in the Merthyr area).

This was followed by a Dedication Service in Cefn-Coed on October 29, conducted by the minister and members of the congregation.

The following day preaching Services were held in conjunction with the specially arranged visit of the South Wales Welsh Unitarian Society, when the following ministers preached: Revs. E. O. Jenkins (Llwynrhydowen), Principal J. Islan Jones, M.A. (Carmarthen College), T. L. Jones (Leytonstone), and T. O. Williams, M.A. (Lampeter). Devotions at these Services were taken by Revs. J. D. Jones, B.A., B.D. (Trebanos) and S. E. Bowen (Gallt-y-blaca). The Services were presided over by Mr. T. Lewis (Chairman of Congregation) and Rev. J. Marles Thomas, M.A. (Minister and President of the Society).

The celebrations were continued on the following Sunday evening when members of the congregation dedicated themselves anew to further religious endeavour, and when representatives of the W's. League Branch, Dramatic Society, Sunday School, Y.P.L. and Scouts, and Congregation took part, with appropriate musical renderings by the Chapel Choir, assisted by Miss Betty Jones. Mr. Tom Lewis, J.P. presided.

On Monday evening, November 3, a Public Good Will Meeting was held, presided over by Mr. Lewis Edwards (Secretary). Addresses were delivered by representatives of local churches and organisations.

On the following Saturday, an official visit was made by the South-East Wales Unitarian Society. In the afternoon the Annual Meeting of the Sunday School Society was held, presided over by Mrs. Marles Thomas (President of the Society). An address was given by Rev. D. Jacob Davies, B.A., (Aberdare) on "The Sunday School—its past in Wales, and its future in S.-E. Wales". Devotions were taken by Rev. J. E. Williams (Nottage).

In the evening a religious Service was held when Rev. G. E. Hale, B.A. (Hampstead), preached an inspiring sermon on the challenge of the bicentenary. Devotions were taken by Rev. Basil Viney (Swansea) and the Service was presided over by Mr. D. T. Williams (Aberdare), (President of the Society).

The concluding Service in the series was held on Sunday evening, November 9, when a pageant play, especially written for the occasion by the Minister, was presented—"The challenge of 200 years of History". All the performers, 35 in all, were members of the Sunday School and Y.P.L.

London: Stratford.—A "Bring and Buy" Sale was held on Saturday, December 6. The Sale was opened at 4 p.m. by Miss Dunning-Lawrence, the Chair being taken by Mr. J. B. Tudor, supported by the Minister, Rev. W. C. Newton. A large gathering of members and friends was present, including well wishers from Forest Gate and Leytonstone. The Sale realised £84 5s. 8d.

Tenterden.—The Annual Sale of Work was held on Wednesday, December 10, in the Town Hall. The Chair was taken by His Worship the Mayor of Tenterden (Councillor F. Bourne). He said the Old Meeting House Unitarian Chapel and Sunday School was one of the most active centres of the town, and it was a great joy that their Minister (Councillor the Rev. Walter Walsh) his Deputy Mayor, was again back into the general activity of public affairs in the town, and that the Deputy Mayoress was still continuing to do such good work. The Opener was the Hon. Mrs. C. M. Yorke (wife of General Yorke, M.B.E., M.C.) who spoke in high terms of the work achieved by the members of the Meeting House, and expressed her sincere thanks in being asked to perform such a delightful duty at an annual affair that possessed a very high standing of service. The target was passed and £119 was handed to the Chapel Treasurer.

Next week the President of the General Assembly (the Rev. Lawrence Redfern) writes a New Year Message.

CALENDAR

SUNDAY, DECEMBER 28th

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies.

Aberdeen, Un. Ch., Skene St., 11 and 6, Rev. L. Baker Short.

Aberystwyth, New St. Meeting House, 11, Supply.

Accrington, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. D. Unsworth.

Ainsworth, Unitarian Chapel, Knowsley Rd., 11 and 3, ——.

Altrincham, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. Vallance.

Ansdell. (See Lytham St. Annes.)

Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.

Bath, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.

Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.

Belfast, First Church, Rosemary St., 11.30 and 7, Rev. R. W. Wilde.

Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. Magnus Ratter.

Billingshurst, Free Chr. Ch., South St., 11.15, Mr. W. T. Wilkins.

Birkenhead, Un. Ch., Bessborough Rd., 6.30, Rev. J. Buchanan Tonkin.

Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.

Birmingham, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. Pearce.

Birmingham, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. A. Benton.

Blackburn, Unitarian Ch., St. Andrews St., 6.30, Supply.

Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. Coleman.

Blackpool, South Shore, Lytham Rd., 11 and 6.30, Supply.

Bolton, Bank St., 10.30 and 6.30, Rev. Basil Gill.

Bolton, Halliwell Rd., Free Ch., 10.45 and 6, Supply.

Bolton, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. Ian L. Toseland.

Boston (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Simpson.

Bournemouth, Unitarian Ch., West Hill Rd., 11, Dr. G. K. Brown.

Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank Bullock.

Bradford, Broadway Av., 2.45, Rev. Dudley Richards.

Bridgwater, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. Topping.

Bridport, Unitarian Church, 11 and 6.30, Rev. Randall Jones.

Brighton, Christ Ch., Un., New Rd., 11, Supply, 6.30, Rev. F. M. Ryde.

Bristol, Lewin's Mead Meeting, 6.30, Rev. J. Coram Davies.

Bristol, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. Easton.

Burnley, Unitarian Ch., Trafalgar St., 3, Mr. J. S. Hallam.

Bury, Bank St., 11 and 6.30, Rev. J. W. Maw.

Bury St. Edmunds, Churchgate St. Chapel, 6.30, Mr. Harold Gore.

Buxton, Hartington Rd., 11 and 6.30, Rev. J. W. Dyer.

Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.

Cardiff, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. Puten.

Carlisle, Un. Ch., Lorne St., 2.30, Junior Ch., 6.30, Rev. W. J. Carter.

Chatham, Unitarian Ch., Hamond Hill, 6.30, Mr. C. H. Cole.

Cheltenham, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. Barbara Thomas.

Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.

Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. Robson.

Chowbent Chapel, Atherton, 10.30 and 6.30, Rev. E. Glyn-Evans.

Cork, Prince's St., 11.30 and (occ.), 7, Rev. W. A. Weatherall.

Coseley, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Supply.

Coventry, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.

Crewe, Free Christian Church, Beech St., 6.30, Rev. Grace Mewhort.

Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. Francis Terry.

Croydon, Free Christian Ch., Dennett Hall, Dennett Rd., 11, Rev. A. B. Downing.

Dean Row, 10.45, Styal, 6, Rev. E. E. Wensley.

Denton, Wilton St. Chapel, 11 and 6.30, Rev. John Croft.

Derby, Friar Gate Unitarian Chapel, 6.30, Rev. Constance Harris.

Ditchling, Old Meeting House, 10.45, Mr. K. Thatcher.

Doncaster, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. Parkinson.

Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.

Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.

Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse.

Dundee Un. Ch., Constitution Rd., 11 and 6.30, Rev. Albert Whitford.

Edinburgh, St. Mark's Ch., Castle Terrace, 11 and 6.30, Rev. W. Tavener.

Evesham, Oat St. Chapel, 11 and 6.30, Supply.

Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.

Gainsborough, Unitarian Ch., Trinity St., 6, Supply.

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. P. Chalk.

Glasgow, Ross St., Unitarian Ch., 6.30, Rev. Alexander Reid.

Glasgow, St. Vincent St., Unitarian Ch., 11, Rev. Alexander Reid.

Glossop, Fitzalan St., 10.45 and 6.30, Rev. H. G. Woodford.

Gloucester, Barton St. Ch., 6.30, Rev. B. L. Golland.

Godalming, Meadow Chapel, 6.30, Rev. G. Mabel Beames.

Guildford, Ward St. Ch., 11.15, Rev. F. Hankinson.

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. Lear.

Halifax, Northgate End, 10.45 and 6.30, Rev. A. Elliot Peaston.

Hastings, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. Hilton.

Hinckley, Great Mt., Baines Lane, 11 and 6, Rev. J. G. Davies.

Hindley, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. Jones.

Hollywood, Kingswood, 11 and 6.30, Rev. T. A. Gorton.

Horsham, Worthing Rd., 6.30, Rev. J. Martin Hall.

Horwich, Unitarian Free Church, 10.30 and 6.30, Supply.

Huddersfield, Fitzwilliam St., 11, Rev. J. J. Potter.

Hull, Park St. Church (Unitarian), 11 and 6.30, Rev. R. Philipson.

Hunslet, Unitarian Church, Joseph St., 6.30, Mr. A. G. Whittaker.

Ilminster, Old Meeting, East St., 11 and 6.30, Rev. W. Beer.

Ipswich, Unitarian Ch., Friars St., 11, Dr. S. J. Kennett.

Kendal; Market Place Chapel, 11 and 6.30, Rev. E. W. Deakin.

Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker.

Knutsford, Brook St. Chapel, 11 and 6.30, Rev. Stanley Mossop.

Lancaster, St. Nicholas St. Church, 10.30 and 6.30, Rev. Lot Hall.

Leeds, Mill Hill, Priestley Hall, 10.45 and 6.30, Rev. E. Shirvell Price.

Leicester, Narborough Rd., 11, Children's Service, 6.30, Rev. E. G. Green.

Leicester, The Great Meeting, 11 and 6.30, Rev. Dr. S. Hurn.

Leigh, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. Pipkin.

Letchworth, Vasanta Hall, Gernon Walk, 6, Rev. J. W. Dumble.

Lewes, Westgate Chapel, 11, Rev. H. W. Stephenson.

Lincoln, High St., Unitarian Ch., 6.30, Dr. Alfred Hall.

Liverpool, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. Garrard.

Liverpool, Bootle Free Church, 6.30, Rev. E. Basil Short.

Liverpool, Domestic Mission, Mill St., 6.30, Rev. J. Keir Murren.

Liverpool, Gateacre Chapel, 10.45 and 6.30, Rev. D. P. Stewart.

Liverpool, Hamilton Rd., Everton, 6.30, Rev. Laurie Toseland.

Liverpool, Hope St., 11 and 6.30, Rev. S. Spencer.

Liverpool, Ullet Rd., 11 and 6.30, Rev. Lawrence Redfern.

London, Bell St., Edgware Rd., 6, Rev. Walter Long.

London, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. Long.

London, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Avenue), S.W.2, 6.30, Rev. E. G. Lee.

London, Essex Ch., Notting Hill Gate, 11, 3.30 and 6.30, Rev. J. Ballantyne.

London, Forest Gate, Upton Lane, 6.30, Mr. F. Lewis.

London, Golders Green, Hoop Lane, 11 and 6.30, Dr. Stephens Spinks.

London, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. Cordell.

London, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. Hale.

London, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. Grieve.

London, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. John Hinkins.

London, Ilford, High Rd., 6.30, Miss M. Griffiths.

London, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. Victor Fox.

London, Lewisham, Unitarian Ch., High St., 11, Rev. R. W. Sorensen.

London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. Jones.

London, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. Dumble.

London, Newington Green, Unitarian Ch., 6.30, Mr. J. Reece Walker.

London, Richmond Free Ch., Ormond Rd., 11, Miss H. K. Watts.

London, Rhyl St., Kentish Town, 6.30, Rev. Gordon Beverley.

London, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. Newton.

London, Theistic Ch., 1 Grosvenor Place, 11, Mr. A. Stephen Noel.

London, Wandsworth, Un. Church, East Hill, 11, Rev. Walter Long.

London, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Jan. 4, Mr. David Jones.

London, Wood Green, Unity Church, Newnham Rd., 6.30, Mr. Corrick

London, Woolwich, Service temporarily suspended.

Loughborough, Victoria St., 6.30, Mrs. L. A. Williams.

Lytham St. Annes (Ansdell), Un. Ch., Channing Rd., 11 and 6.30, Rev. Herbert Crabtree.

Macclesfield, King Edward St., 10.45 and 6.30, Rev. H. Lismer Short.

Maidstone, Unitarian Ch. Market Buildings, 6.30, Rev. Alan Williams.

Manchester, Un. Ch., Chapel Lane, Blackley, 6.30, Supply.

Manchester, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. Micklewright.

Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. Hill Waring.

Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cottier.

Manchester, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.

Manchester, Mill St. Free Ch., Bradford, 3, Mr. R. S. Salt.

Manchester, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. Clarke.

Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply.

Manchester, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. Piper.

Manchester Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. Cheetham.

Manchester, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.

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Morecambe, see Lancaster.
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Nantwich, Old Chapel, 6, Supply.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. Barnes.
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Newport, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. Buckley.
Newton Abbot, Albany St., 6.30, Rev. C. G. Toone.
Northampton, Kettering Rd. Church, 11 and 6.30, Rev. A. E. Morris.
Norwich, Octagon Ch., 11, Rev. Leonard Mason.
Nottingham, High Pavement Chap., 10.45 and 6.30, Rev. Gordon Bolam.

Oldham, Lord St., Ch., 10.45 and 6.30, Rev. K. Sherratt.
Oxford, Manchester College Chapel, 11.30, Principal R. Nicol Cross.

Padiham, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. Jones.
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith.
Plymouth, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. Kimbley.
Poole, Unitarian Church, Hill St., 6.30, Rev. F. Mumford.
Portsmouth, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. Symonds.
Preston, Unitarian Ch., Church St., 6.30, Mr. W. Clarke.

Rawtenstall, Unitarian Ch., Bank St., 10.45 and 6, Mr. Wm. Millar.
Ringwood, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. Flower. Other Sundays, 6.30.
Rochdale, Blackwater St., 10.30 and 6, Rev. E. D. Davies.
Rotherham, Ch. of Our Father, 10.30 and 6.30 Rev. C. H. Bartlett.

Sale, Atkinson Rd., 11, Supply.
Scarborough, Un. Ch., Westborough, 10.30, Rev. H. W. Kimmell.
Sheffield, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. Kennedy.
Sheffield, Pinfold Old Chapel, 11, Rev. P. M. Tindell.
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris.
Sheffield, Upper Chapel, 10.45 and 6.30, Rev. Stanley Whitby.
Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. A. H. Lewis.
Southsea, Old Meeting, High St., 11 and 3, Mr. A. T. Hewett.
Southampton, Friends Meeting House, Orchard Rd., 6.30. No Service.
Southend-on-Sea, Dunsley Rd., 11, Children's Church, 6.30, Miss K. Wood.
Southport, Portland Ch., 11 and 6.30, Rev. E. H. Morris.
Stockport, Unitarian Ch., Cobel St., 10.30, Mr. T. Whitehead, 6.30, Lapsus.
Stockport, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. Kirkby.
Stockton-on-Tees, Wellington St., 6.30, Rev. A. J. Martin.
Swansea, Presbyterian (Unitarian) Chapel, 11 and 6.30, Supply.
Swindon, Unitarian Church, High St., 6.30, Rev. Ruth Visser; 11, Free Christian Meeting House, Fleetwood, Rev. Ruth Visser.
Southsea, Swinton Hill Rd., 10.45 and 6.30, Rev. J. Henry Smith.

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Todmorden, Unitarian Church, 10.45 and 6, Rev. Maurice Johnson.
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Trowbridge, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. Thomas.

Wallasey, Memorial Church, Manor Rd., 11 and 6.30, Rev. Edgar W. Hill.
Warrington, Cairo St., 10.30, Rev. J. B. Torkin.
Warwick, High St. Ch., 6.30, Rev. Gordon Cooper.
West Kirby, Brookfield Gardens, 11 and 6.30, Rev. R. W. Davidson.
Whitby, Flowergate Old Chapel, 6, Rev. H. W. Kimmell.
Wolverhampton, All Souls' Church, 6.30, Supply.
Wooburn Sta., Mill Lane, 2.30, Rev. Chas. Simpson.
York, St. Saviourgate Chapel, 6.30, Rev. G. S. Wood.

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AUSTRALIA

Adelaide, Un. Christian Ch., Wakefield St., 11 and 7, Rev. Allan Brown.
Melbourne, Un. Ch., Cathedral Place, C.2, 11 and 7.30, Rev. Wm. Boyd-Bailey and Rev. V. James. Monthly at 4 p.m.
Perth, Unitarian Free Christian Fellowship. Hon. Minister, R. H. Fitzgerald. Phone: W. 2875.
Sydney, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. Colin Gibson.

CANADA

Montreal, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. Arthur Cormier.
Toronto, First Unitarian Ch., Jarvis St., 11, Rev. W. P. Jenney.
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, ——.

NEW ZEALAND

Auckland, Unitarian Ch., Parnell Rd., 11 and 7, Mr. K. Turner.
Wellington, Unitarian Free Ch., Tindall's Buildings, 110 Lambton Quay, 7, Rev. J. McBrowney.

SOUTH AFRICA

Cape Town, Hout St., 11 and 7, Rev. D. S. Lindemann.

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